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the men. Roggeveen, however, states that only two or three old women were seen. [175 609]

From scant information given in Roggeveen's log (186) it is apparent that the ships anchored on the north coast, probably at La Pérouse. Fearing for the security of his vessels when a northerly wind blew up and convinced that Easter Island was not the land of Davis, Roggeveen made no attempt at a more thorough exploration of the island and sailed forth on the tenth of April.

The experiences of all later visitors in their dealings with natives were very much the same as that of Roggeveen at this first contact. Despite the nearly complete change of their culture, the natives of today react no differently to the arrival of a foreign ship. They evince the same curiosity, they are gripped by the same excitement, and the same noisy crowd awaits the landing boats. The women are no less generous with their persons, and the men no less prone to petty thievery if opportunity comes their way. 175 609 [181]

The main sources for the events which accompanied the discovery of Easter Island are Roggeveen's log book (186) and the narrative of Carl Friederich Behrens (18). Roggeveen's account is precise and accurate in details; Behrens' famous description of Easter Island is one of the most fanciful and misleading documents we have. 175 114

In a new effort to reach the land of Davis, a Spanish expedition, under the command of Felipe Gonzalez y Haedo, rediscovered Easter Island in 1770. The two Spanish ships were anchored outside the cove of La Pérouse (Hanga-o-honu), but disembarkation was made on the beach of Ovahe. In order to chart the island which Gonzalez believed he was the first to discover, a boat was sent around the island which returned the following day after having stopped for the night near Vinapu on the south coast. A party was then landed to reconnoiter the interior and distract the natives, while another group ascended the slope of Poike with three crosses to be planted on the tops of the three parasitic cones on the side of Puakatiki, thus solemnly taking possession of the island in the name of Spain. Natives, invited to sign the act of possession, made marks on the lower part of the document and by so doing became Spanish subjects. Relations with the natives were cordial. The crews had been given strict orders not to molest them, and exchanges went on quite satisfactorily, although the Spaniards noticed the thievery of the natives and were bothered by their begging. The women invited the visitors to have sexual intercourse with them, and the island men were often the intermediaries in these affairs. The Spaniards seem to have disembarked infrequently, and the exploration of the interior of the island was neglected. The Spanish ships left after six days. 175 [648] [609] [837]

Captain Cook visited Easter Island during his second voyage to the South Seas (1772-1775). He stopped for three days in the bay of Hanga-roa, now

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548 554 562 urged to prostitute themselves were probably unmarried girls or women belonging to a lower class. Wives of chiefs, priests, or jealous men were probably obliged to remain hidden while visitors stayed on the island.

548 562 837 There has been little change in Easter Island morals. Every foreigner who comes ashore is the object of the most provocative offers on the part of the women, assisted by the men. Prostitution is considered a great source of profit by both sexes and is practiced not only with foreigners but among the natives themselves. An elderly man may have sexual intercourse with girls of 12 or 13 years whom he pays for it. Some women who are no longer attractive take as lovers very young boys to whom they give presents or make an offer to reveal the secrets of sexual life.

831 834 [431] Despite the intense religious feeling of the islanders and the efforts of the catechist, sexual life is extremely free, usually with no restrictions whatever. Apparently love intrigues are short and devoid of sentimental background. Unions between young people are temporary and little jealousy, if any, is shown. Handsome young men who are good dancers are evidently favorites of the women. Gifts play an important part in love affairs.

936 Missionaries allude to the great "immorality" of the natives and complain that the pagan feasts, especially those that lasted a long time, were occasions for great license (230, vol. 6, p. 122). Geiseler (87, p. 29) writes:

> There are many cases of young girls remaining unmarried and belonging to the community, and they were highly valued . . . Even girls betrothed in childhood were to the moment they went to live with their husbands entirely free and might dispose of their persons without provoking scandal. In many instances girls had at least five permanent lovers. With the scarcity of women and the great number of men obliged to remain bachelors, such a condition is easily understood.

838 Pederasty does not appear among adults and no instance of such sexual aberration has been referred to by any inquirer. On the other hand, abnormal sex relationships between women is tolerated and accepted. Such relationships are between middle-aged women who are unattractive to men, and young women whom they have seduced. No other sex abnormalities have been reported.

Marriage

Marriage Laws

582 [835] When asked about marriage restrictions, the islanders would say only that *taina* (cousins) may not marry unless they are *taina haihai* (remote cousins). Relationship between brothers-in-law and sisters-in-law was considered incestuous. Degrees of relationship permissible in marriage have been accurately established by Routledge (228, vol. 2, pp. 144-145):

> Brother and sister were two degrees apart, first cousins were four degrees, second cousins six degrees, and third cousins eight degrees, a method, I may point out, evidently based upon counting from one of the related persons up to the common ancestor, and then

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586 Today separation is as simple and easy as in the past. Many men leave their wives because they are old or have become tiresome. Recently an English administrator tried to force the natives to live again with their original spouses, but so many men had separated and formed new ties that his experiment was decidedly unsuccessful.

Adultery

837 Unfaithfulness on the part of the husband is common and its discovery brings about quarrels which the men try to avoid. According to Dr. Drapkin who had the confidence of the natives, adultery on the part of the wife is not uncommon though not so frequent as has been assumed. A husband leaves a wife guilty of adultery only if her relations with another man have become notorious. So far as we know, a woman is seldom punished by thrashing. Sometimes the revenge of the outraged husband consists in taking away his wife's clothes, thus preventing her from going to church. Geiseler (87, p. 29) was told, probably by Salmon, that adultery was frequent but rarely discovered because the participants used such extraordinary tricks to avoid being recognized. For instance, the men are said to have worn the long gowns of women and hats of horse hair (a kind of wig) called *iveve* so as to be taken for women in the dark. This statement may refer to a particular anecdote or incident, but it would be rash to consider wigs as being in general use by lovers of married women.

837 684 Zumbohm (230, vol. 6, p. 122) says that the woman who was suspected of sinful relations was in danger of losing her life, but Geiseler (87, p. 29) states that the death penalty was inflicted only if the guilty woman was the wife of a chief. A chiefess was usually killed by her husband or his brother. Among commoners the woman was severely thrashed or cast out of the house, and the marriage was dissolved. A jealous husband sometimes killed his wife's lover, as in the following tale:

539 937 831 While her husband went fishing, a woman fell in love with an orphan named Moa-ure-nui (The-cock-with-the-big-penis) and slept with him. When the husband returned from fishing and landed at Puapau, the woman went to the shore to take the fish. But the people shouted, "Where are you going for your fish? You have no right to it. Where is the fish of Moa-ure-nui?" The husband heard them.

The woman took the fish, went back to her house, and cooked it. Her son said, "Give me the fish with the red tail." But the woman answered, "I shall take the fish with the red tail to Moa-ure-nui so that he will lick my things." The child was ashamed and did not speak again. After the woman had eaten some fish, she took a bundle to Moa-ure-nui and stayed with him. Her husband found them; he killed Moa-ure-nui and buried his corpse in the ahu. The woman took the penis, wrapped it in a piece of tapa, and wept over it. All night she wept and the next day her husband found her in a paper mulberry pit still weeping. He took the parcel from her, tore it out, smashed it, pounded it. Then he said to the woman, "Now go down; your man came back." The woman returned to her house but did not weep because her husband had destroyed the thing she had.

9: Forster T-5 (1774) 1777
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beads, but they always threw them away with contempt, as far as ever they could. Whatever elſe they ſaw about us, they were deſirous of poſſeſſing, though they had nothing to give in return. Their number was now decreaſed nearly to one half, many of them having probably gone home to their dinners; however, the number of women was always remarkably ſmall in proportion to the men, there being not above twelve or fifteen at our firſt landing, and about ſix or ſeven when we embarked again. They were neither reſerved nor chaſte, and for the trifling conſideration of a ſmall piece of cloth, ſome of our ſailors obtained the gratification of their deſires. Their features were mild enough, and the large pointed cap gave them the air of profeſſed wantons.

We returned on board the ſhip before noon, and found it at anchor, though we had left it under ſail. The freſh fruits and roots which we brought on board, were immediately diſtributed as far as they would go, and proved a moſt ſeaſonable refreſhment to our ſick. We taſted the fowls, which ſeemed to have been dreſſed under-ground, by means of hot ſtones being wrapped up in green leaves, in the manner practiſed amongſt all the nations of the South Sea, whom we had hitherto viſited. The potatoes were of a gold-yellow colour, and as ſweet as carrots, therefore not equally palatable to us all; however they were extremely nouriſhing, and very antiſcorbutic. The juices of this,

9: Forster T-5 (1774) 1777
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1774. MARCH. We went on board at noon, where we dined on ſome fowls and potatoes, which we found delicious after the fatigues of the morning. We obſerved a few natives on board, who had ventured to ſwim off, though the ſhip lay about three quarters of a mile from the ſhore. They expreſſed the moſt unbounded admiration at every thing they ſaw, and every one of them meaſured the whole length of the veſſel from head to ſtern, with his extended arms; ſuch a great quantity of timber of ſo ſtupendous a ſize, being altogether incomprehenſible to people whoſe canoes were patched of many ſmall bits of wood. Among them was one woman, who had arrived on board in the ſame manner, and carried on a particular traffic of her own. She viſited ſeveral of the inferior officers, and then addreſſed herſelf to the ſailors, emulating the famous exploits of Meſſalina *. A few Engliſh rags, and ſome pieces of Taheitee cloth, were the ſpoils which ſhe carried away with her, being fetched off by a man in the patched canoe, which was perhaps the only one in the iſland. Another of her country-women had viſited our ſhip the day before, and been equally unbounded in her revels. It remained a doubt with us, whether we ſhould moſt admire their ſucceſs among a ſickly crew, exhauſted by the long continuance of a noxious diet, or their own ſpirit and inſatiate temper.

* See Plin. Hiſt. Nat. lib. x. c. 63. Tacit. Annal. lib. xi. Juvenal. Sat. vi. 129.
——laſſata viris, nec ſatiata receſſit.

In

10: Cooke D-5 (1886) 1899
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latter endeavor to "bull" the market, while those of the boy do their utmost to "bear" the commodity under appraisement, the price is finally agreed upon and the bargain is concluded, the consideration being a specified quantity of sugar cane, taro, sweet potatoes, chickens, etc., to be paid the girl's parents. A day is then fixed upon; relatives and friends are notified; due preparations are made at the girl's house, to which the articles mentioned have meanwhile been sent, and at the time appointed, all interested being present, a grand feast is held, at which, as a rule, everything edible, that is to say the price of the girl, is consumed. That important business being finished, bride and groom retire to the residence of the parents of the latter, by whom the bride is adopted as their own child, and thenceforth the parties are husband and wife.

The cares and the obligations of matrimony, as well as of parentage, sit lightly upon the Rapa Nuis. Although marital infidelity may be rare, it is stated that a husband will, in consideration of a certain quantity of produce, make over all right in his wife to another for a specified period, at the expiration of which time he will take back the wife and she again becomes the partner of his joys and sorrows. This might be called polygamy in another form.

Fixing the average at three gives, I think, a very fair estimate of the number of children to a family, and the lack of fecundity among them will readily be explained by the early child marriages, customs, habits of life, intermarriage, and the degeneracy of the race.

In these people the lower part of the body and extremities were found well developed, and in the women more so than would be supposed from their slight physique. In the latter the skin was lighter in color in the unexposed than in the exposed parts. The hips are broad and full, the thighs large, round, and firm, and legs straight and tapering to the ankles, which, with the feet, were small and delicate. They are but sparingly hirsute. The breasts of those examined were moderately large, full, round, firm, and carried well up on the chest. The nipples were quite small, but with good-sized areola, which latter presented, in some instances, that peculiar puffy, translucent appearance, as though filled with serum, often seen throughout the other Pacific Islands. The Rapa Nuis differed from these in that the areola was not so large nor of so deep a tint, the writer having seen them in other islands covering half the breast and nearly black in color.

The skin of the woman examined, where not covered with tattooing, was nearly as light in color as that of the average brunette, and very fine, smooth, soft, and delicate.

There seems to be no doubt that, with all their apparent mildness and good nature, the baser passions and savage instincts of these people are strong within them, and instances of inhumanity occasionally crop out among them. A case which came under the notice of Dr. Whitaker was that of a woman who was suffering from spinal deformity, the result